

PART II.

OBSERVATIONS

UPON THE

APOCALYPSE

OF

St. *JOHN*.

IRENEUS introduced an opinion that the *Apocalypse* was written in the time of Domitian; but then he also postponed the writing of some others of the sacred books, and was to place the *Apocalypse* after them: he might perhaps have heard from his master Polycarp that he had received the *Book* from John about the time of Domitian's death; or indeed John

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O B S E R V A T I O N S
U P O N T H E
A P O C A L Y P S E
O F
St. *J O H N*.

C H A P. I.

*Introduction, concerning the time when
the Apocalypse was written.*

IRENÆUS introduced an opinion that the *Apocalypse* was written in the time of *Domitian*; but then he also postponed the writing of some others of the sacred books, and was to place the *Apocalypse* after them: he might perhaps have heard from his master *Polycarp* that he had received this book from *John* about the time of *Domitian's* death; or indeed *John*

H h 2 might

might himself at that time have made a new publication of it, from whence *Irenæus* might imagine it was then but newly written. *Eusebius* in his *Chronicle* and *Ecclesiastical History* follows *Irenæus*; but afterwards^a in his *Evangelical Demonstrations*, he conjoins the banishment of *John* into *Patmos*, with the deaths of *Peter* and *Paul*: and so do^b *Tertullian* and *Pseudo-Prochorus*, as well as the first author, whoever he was, of that very antient fable, that *John* was put by *Nero* into a vessel of hot oil, and coming out unhurt, was banished by him into *Patmos*. Tho this story be no more than a fiction, yet was it founded on a tradition of the first Churches, that *John* was banished into *Patmos* in the days of *Nero*. *Epiphanius* represents the *Gospel of John* as written in the time of *Domitian*, and the *Apocalypse* even before that of *Nero*.^c *Arethas* in the beginning of his Commentary quotes the opinion of *Irenæus* from *Eusebius*, but follows it not: for he afterwards affirms the *Apocalypse* was written before the destruction of *Jerusalem*, and that former commentators had expounded the sixth seal of that destruction.

With the opinion of the first Commentators agrees the tradition of the Churches of *Syria*, preserved to this day in the title of the *Syriac Version* of the *Apocalypse*, which title is this:

The

^a Dem.
Evang. l. 3.

^b Vid. *Pamelium* in
notis ad
Tertull. de
Præscrip-
tionibus, n.
215. &
Hieron. l. 1.
contra Jovi-
nianum,
c. 14. Edit.
Erasmi.

^c Areth. c.
18, 19.

The Revelation which was made to John the Evangelist by God in the Island Patmos, into which he was banished by Nero the Cæsar.

The same is confirmed by a story told by ^d *Eusebius* out of *Clemens Alexandrinus*, and

^d Hist. Eccl.
l. 3. c. 23.

other antient authors, concerning a youth, whom *John* some time after his return from *Patmos* committed to the care of the Bishop of a certain city. The Bishop educated, instructed, and at length baptized him; but then remitting of his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vitious, then to abuse and spoil those he met in the night; and at last grew so desperate, that his companions turning a band of high-way men, made him their Captain:

and, saith ^e *Chrysostom*, he continued their Captain a long time. At length *John* returning to

^e Chrysost.
ad Theodo-
rum lapsum.

that city, and hearing what was done, rode to the thief; and, when he out of reverence to his old master fled, *John* rode after him, recalled him, and restored him to the Church. This is

a story of many years, and requires that *John* should have returned from *Patmos* rather at the death of *Nero* than at that of *Domitian*; because between the death of *Domitian* and that of *John* there were but two years and an half;

and *John* in his old age was ^f so infirm as to be carried to Church, dying above 90 years

^f Hieron. in
Epist. ad
Gal. l. 3. c. 6.

old,

old, and therefore could not be then suppos'd able to ride after the thief.

This opinion is further supported by the allusions in the *Apocalypse* to the Temple and Altar, and holy City, as then standing; and to the *Gentiles*, who were soon after to tread under foot the holy City and outward Court. 'Tis confirmed also by the style of the *Apocalypse* itself, which is fuller of *Hebraisms* than his Gospel. For thence it may be gathered, that it was written when *John* was newly come out of *Judea*, where he had been used to the *Syriac* tongue; and that he did not write his Gospel, till by long converse with the *Asiatick* Greeks he had left off most of the *Hebraisms*. It is confirmed also by the many false *Apocalypses*, as those of *Peter*, *Paul*, *Thomas*, *Stephen*, *Elias* and *Cerinthus*, written in imitation of the true one. For as the many false Gospels, false Acts, and false Epistles were occasioned by true ones; and the writing many false *Apocalypses*, and ascribing them to Apostles and Prophets, argues that there was a true Apostolic one in great request with the first *Christians*: so this true one may well be suppos'd to have been written early, that there may be room in the Apostolic age for the writing of so many false ones afterwards, and fathering them upon *Peter*, *Paul*, *Thomas* and others, who were dead before *John*. Caius, who

who was contemporary with *Tertullian*, ^e tells us that *Cerintus* wrote his Revelations as a great Apostle, and pretended the visions were shewn him by Angels, asserting a *millennium* of carnal pleasures at *Jerusalem* after the resurrection; so that his *Apocalypse* was plainly written in imitation of *John's*: and yet he lived so early, that ^h he resisted the Apostles at *Jerusalem* in or before the first year of *Claudius*, that is, 26 years before the death of *Nero*, and ⁱ died before *John*.

^e Apud
Euseb. Eccl.
Hist. l. 3.
c. 28. Edit.
Valesii.

^h Epiphan.
Hæres. 28.

ⁱ Hieron.
adv. Lucif.

These reasons may suffice for determining the time; and yet there is one more, which to considering men may seem a good reason, to others not. I'll propound it, and leave it to every man's judgment. The *Apocalypse* seems to be alluded to in the Epistles of *Peter* and that to the *Hebrews* and therefore to have been written before them. Such allusions in the Epistle to the *Hebrews*, I take to be the discourses concerning the High-Priest in the heavenly Tabernacle, who is both Priest and King, as was *Melchisedec*; and those concerning the word of God, with the sharp two-edged sword, the σαββατισμός, or *millennial rest*, the earth whose end is to be burned, suppose by the lake of fire, the judgment and fiery indignation which shall devour the adversaries, the heavenly City which hath foundations whose builder and maker is

God,

God, the cloud of witnesses, mount Sion, heavenly Jerusalem, general assembly, spirits of just men made perfect, viz. by the resurrection, and the shaking of heaven and earth, and removing them, that the new heaven, new earth and new kingdom which cannot be shaken, may remain.

^k 1 Pet. i. 7. In the first of Peter occur these: ^k The Revelation of Jesus Christ, twice or thrice repeated; ^l the blood of Christ as of a Lamb foreordained before the foundation of the world; ^m the spiritual building in heaven, 1 Pet. ii. 5. an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept unto the salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5. ⁿ the royal Priesthood, ^o the holy Priesthood, ^p the judgment beginning at the house of God, and ^q the Church at Babylon. These are indeed obscurer allusions; but the second Epistle, from the 19th verse of the first Chapter to the end, seems to be a continued Commentary upon the *Apocalypse*. There, in writing to the Churches in Asia, to whom John was commanded to send this Prophecy, he tells them, they have a more sure word of Prophecy, to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts, that is, until they begin to understand it: for no Prophecy, saith he, of the scripture is of any private

^l 13. iv. 13.
& v. 1.

^l Apoc. xiii.
8.

^m Apoc. xxi.

ⁿ Apoc. i. 6.
& v. 10.

^o Apoc. xx.
6.

^p Apoc. xx.
4, 12.

^q Apoc. xvii.

vate interpretation; the Prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost.

Daniel ^a himself professes that he understood ^a Dan. viii. 15, 16, 27. & xii. 8, 9. not his own *Prophecies*; and therefore the Churches were not to expect the interpretation from their Prophet *John*, but to study the Prophecies themselves. This is the substance of what *Peter* says in the first chapter; and then in the second he proceeds to describe, out of this *sure word of Prophecy*, how there should arise in the Church *false Prophets*, or *false teachers*, expressed collectively in the *Apocalypse* by the name of the false Prophet; who should bring in *damnable heresies*, even denying the Lord that bought them, which is the character of *Antichrist*: And many, saith he, shall follow their lusts ^b; they that dwell on the earth ^c shall be deceived by the false Prophet, and be made drunk with the wine of the Whore's fornication, ^b ἀσελγείας, in many of the best MSS. ^c Apoc. xiii. 7, 12. by reason of whom the way of truth shall be blasphemed; for ^d the Beast is full of blasphemy: ^d Apoc. xiii. 1, 5, 6. and thro' covetousness shall they with feigned words make merchandize of you; for these are the Merchants of the Earth, who trade with the great Whore, and their merchandize ^e is all things of price, with the bodies and souls of men: whose judgment—lingreth not, and their damnation ^f slumbreth not, but shall surely ^f Apoc. xix. 20. come

come upon them at the last day suddenly, as the flood upon *the old world*, and fire and brimstone upon *Sodom and Gomorrha*, when the just shall be delivered ^e like *Lot*; for *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*, in the lake of fire; but chiefly them that walk after the flesh in the lust of uncleanness, ^h being made drunk with the wine of the Whore's fornication; who despise dominion, and are not afraid to blaspheme glories; for the beast opened his mouth against God ⁱ to blaspheme his name and his tabernacle, and them that dwell in heaven. *These, as natural brute beasts*, the ten-horned beast and two-horned beast, or false Prophet, *made to be taken and destroyed*, in the lake of fire, *blaspheme the things they understand not*:—they count it pleasure to riot in the day-time—sporting themselves with their own deceivings, while they feast ^k with you, *having eyes full of an* ^l *Adul-*
^{3, 7, 9.} ¹ *μοιχαλίδος*. *teress*: for the kingdoms of the beast live deliciously with the great Whore, and the nations are made drunk with the wine of her fornication. They are gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness, the false Prophet ^m who taught Balak to cast a stumbling-block before the children of Israel. *These are, not*
foun-

^e Apoc. xxi.
3, 4.

^h Apoc. ix.
21. and
xvii. 2.

ⁱ Apoc. xiii.
6.

^k Apoc. xviii.
3, 7, 9.
¹ *μοιχαλίδος*.

^m Apoc. ii.
14.

fountains of living water, but *wells without water*; not such clouds of Saints as the two witnesses ascend in, but *clouds that are carried with a tempest*, &c. Thus does the author of this Epistle spend all the second Chapter in describing the qualities of the *Apocalyptic* Beasts and false Prophet: and then in the third he goes on to describe their destruction more fully, and the future kingdom. He saith, that because the coming of *Christ* should be long deferred, they should scoff, saying, *where is the promise of his coming?* Then he describes the sudden coming of the day of the Lord upon them, as *a thief in the night*, which is the *Apocalyptic* phrase; and the *millennium*, or *thousand years*, which are *with God but as a day*; the *passing away of the old heavens* and earth, by a conflagration in the lake of fire, and our *looking for new heavens and a new earth, wherein dwelleth righteousness*.

Seeing therefore *Peter* and *John* were Apostles of the circumcision, it seems to me that they staid with their Churches in *Judea* and *Syria* till the *Romans* made war upon their nation, that is, till the twelfth year of *Nero*; that they then followed the main body of their flying Churches into *Asia*, and that *Peter* went thence by *Corinth* to *Rome*; that the *Roman* Empire looked upon those Churches as enemies, because

Jews by birth; and therefore to prevent insurrections, secured their leaders, and banished *John* into *Patmos*. It seems also probable to me that the *Apocalypse* was there composed, and that soon after the Epistle to the *Hebrews* and those of *Peter* were written to these Churches, with reference to this Prophecy as what they were particularly concerned in. For it appears by these Epistles, that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the *Jews*; for till then the heathens were at peace with the *Christian Jews*, as well as with the rest. The Epistle to the *Hebrews*, since it mentions *Timothy* as related to those *Hebrews*, must be written to them after their flight into *Asia*, where *Timothy* was Bishop; and by consequence after the war began, the *Hebrews* in *Judea* being strangers to *Timothy*. *Peter* seems also to call *Rome Babylon*, as well with respect to the war made upon *Judea*, and the approaching captivity, like that under old *Babylon*, as with respect to that name in the *Apocalypse*: and in writing to the strangers scattered thro'out *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*, he seems to intimate that they were the strangers newly scattered by the *Roman* wars; for those were the only strangers there belonging to his care.

This

This account of things agrees best with history when duly rectified. For ⁿ *Justin* and ^o *Irenæus* say, that *Simon Magus* came to Rome in the reign of *Claudius*, and exercised juggling tricks there. *Pseudo-Clemens* adds, that he endeavoured there to fly, but broke his neck thro' the prayers of *Peter*. Whence ^p *Eusebius*, or rather his interpolator *Jerom*, has recorded, that *Peter* came to Rome in the second year of *Claudius*: but ^q *Cyril* Bishop of *Jerusalem*, *Philastrus*, *Sulpitius*, *Prosper*, *Maximus Taurinensis*, and *Hegesippus junior*, place this victory of *Peter* in the time of *Nero*. Indeed the antienter tradition was, that *Peter* came to Rome in the days of this Emperor, as may be seen in ^r *Lactantius*. *Chrysostom* ^s tells us, that the Apostles continued long in *Judea*, and that then being driven out by the *Jews* they went to the *Gentiles*. This dispersion was in the first year of the *Jewish* war, when the *Jews*, as *Josephus* tells us, began to be tumultuous and violent in all places. For all agree that the Apostles were dispersed into several regions at once; and *Origen* has set down the time, ^t telling us that in the beginning of the *Judaic* war, the Apostles and disciples of our Lord were scattered into all nations; *Thomas* into *Parthia*, *Andrew* into *Scythia*, *John* into *Asia*, and *Peter* first into *Asia*, where he preacht to the dispersion, and thence

ⁿ Apol. ad Antonin. Pium.

^o Hæres. l. 1. c. 20. Vide etiam Tertullianum, Apol. c. 13.
^p Euseb. Chron.

^q Cyril. Catech. 6.
 Philastr. de hæres. cap. 30. Sulp. Hist. l. 2.
 Prosper de promiss. dimid. temp. cap. 13.
 Maximus serm. 5. in Natal.
 Apost. Hegesip. l. 2. c. 2.

^r Lactant. de mortib. Persec. c. 2.
^s Hom. 70. in Matt. c. 22.

^t Apud Euseb. Eccl. Hist. l. 2. c. 25.

v Euseb.
Hist. l. 2.
c. 25.

thence into *Italy*. v *Dionysius Corinthius* saith, that *Peter* went from *Asia* by *Corinth* to *Rome*, and all antiquity agrees that *Peter* and *Paul* were martyred there in the end of *Nero's* reign. *Mark* went with *Timothy* to *Rome*, 2 *Tim.* iv. 11. *Colos.* iv. 10. *Sylvanus* was *Paul's* assistant; and by the companions of *Peter*, mentioned in his first Epistle, we may know that he wrote from *Rome*; and the Antients generally agree, that in this Epistle he understood *Rome* by *Babylon*. His second Epistle was writ to the same dispersed strangers with the first, 2 *Pet.* iii. 1. and therein he saith, that *Paul* had writ of the same things to them, and also in his other Epistles, ver. 15, 16. Now as there is no Epistle of *Paul* to these strangers besides that to the *Hebrews*, so in this Epistle, chap. x. 11, 12. we find at large all those things which *Peter* had been speaking of, and here refers to; particularly the *passing away of the old heavens and earth*, and *establishting an inheritance immoveable*, with an exhortation to grace, because *God*, to the wicked, is a *consuming fire*, Heb. xii. 25, 26, 28, 29.

Having determined the time of writing the *Apocalypse*, I need not say much about the truth of it, since it was in such request with the first ages, that many endeavoured to imitate it, by feigning *Apocalypses* under the Apostles names; and

and the Apostles themselves, as I have just now shewed, studied it, and used its phrases; by which means the style of the Epistle to the *Hebrews* became more mystical than that of *Paul's* other Epistles, and the style of *John's* Gospel more figurative and majestic than that of the other Gospels. I do not apprehend that *Christ* was called the word of God in any book of the New Testament written before the *Apocalypse*; and therefore am of opinion, the language was taken from this Prophecy, as were also many other phrases in this Gospel, such as those of *Christ's* being *the light which enlightens the world, the lamb of God which taketh away the sins of the world, the bridegroom, he that testifieth, he that came down from heaven, the Son of God, &c.* *Justin Martyr*, who within thirty years after *John's* death became a Christian, writes expressly that a certain man among the Christians whose name was John, one of the twelve Apostles of Christ, in the Revelation which was shewed him, prophesied that those who believed in Christ should live a thousand years at Jerusalem. And a few lines before he saith: But I, and as many as are Christians, in all things right in their opinions, believe both that there shall be a resurrection of the flesh, and a thousand years life at Jerusalem built, adorned and enlarged. Which is as much as to say,

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say, that all true *Christians* in that early age received this Prophecy: for in all ages, as many as believed the thousand years, received the *Apocalypse* as the foundation of their opinion: and I do not know one instance to the contrary. *Papias* Bishop of *Hierapolis*, a man of the Apostolic age, and one of *John's* own disciples, did not only teach the doctrine of the thousand years, but also ^w asserted the *Apocalypse* as written by divine inspiration. *Melito*, who flourished next after *Justin*, ^x wrote a commentary upon this Prophecy; and he, being Bishop of *Sardis* one of the seven Churches, could neither be ignorant of their tradition about it, nor impose upon them. *Irenæus*, who was contemporary with *Melito*, wrote much upon it, and said, that *the number 666 was in all the antient and approved copies; and that he had it also confirmed to him by those who had seen John face to face*, meaning no doubt his master *Polycarp* for one. At the same time ^y *Theophilus* Bishop of *Antioch* asserted it, and so did *Tertullian*, *Clemens Alexandrinus*, and *Origen* soon after; and their contemporary *Hippolytus* the Martyr, Metropolitan of the *Arabians*, ^z wrote a commentary upon it. All these were antient men, flourishing within a hundred and twenty years after *John's* death, and of greatest note in the Churches of those times. Soon after did *Victorinus*

^w Arethas in
Proæm.
comment. in
Apoc.
^x Euseb.
Hist. l. 4.
cap. 26.
Hieron.

^y Euseb.
Hist. l. 4.
c. 24.

^z Hieron.

rinus Pictaviensis write another commentary upon it; and he lived in the time of *Dioclesian*. This may surely suffice to shew how the *Apocalypse* was received and studied in the first ages: and I do not indeed find any other book of the New Testament so strongly attested, or commented upon so early as this. The Prophecy said: *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep the things which are written therein.* This animated the first *Christians* to study it so much, till the difficulty made them remit, and comment more upon the other books of the New Testament. This was the state of the *Apocalypse*, till the thousand years being misunderstood, brought a prejudice against it: and *Dionysius* of *Alexandria*, noting how it abounded with barbarisms, that is with *Hebraisms*, promoted that prejudice so far, as to cause many *Greeks* in the fourth century to doubt of the book. But whilst the *Latins*, and a great part of the *Greeks*, always retained the *Apocalypse*, and the rest doubted only out of prejudice, it makes nothing against its authority.

This Prophecy is called *the Revelation*, with respect to *the scripture of truth*, which *Daniel* Dan. x. 21.
xii. 4, 9. was commanded to *shut up and seal, till the time of the end.* *Daniel* sealed it until the time of the end; and until that time comes,

the Lamb is opening the seals: and afterwards the two Witnesses prophesy out of it a long time in sack-cloth, before they ascend up to heaven in a cloud. All which is as much as to say, that these Prophecies of *Daniel* and *John* should not be understood till the time of the end: but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the Prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and knowledge shall be encreased.* For the Gospel must be preached in all nations before the great tribulation, and end of the world. The palm-bearing multitude, which come out of this great tribulation, cannot be innumerable out of all nations, unless they be made so by the preaching of the Gospel before it comes. There must be a stone cut out of a mountain without hands, before it can fall upon the toes of the Image, and become a great mountain and fill the earth. An Angel must fly thro' the midst of heaven with the everlasting Gospel to preach to all nations, before *Babylon* falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of *Christ*. 'Tis therefore a part of this Prophecy, that it should
not

not be understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late Interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: *In the time of the end the wise shall understand, but none of the wicked shall understand. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.* Dan. xii. 4, 10. Apoc. i. 3.

The folly of Interpreters has been, to foretel times and things by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the Interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world

is governed by providence. For as the few and obscure Prophecies concerning *Christ's* first coming were for setting up the *Christian* religion, which all nations have since corrupted; so the many and clear Prophecies concerning the things to be done at *Christ's* second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the *Apocalypse*; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it. For he that will understand the old Prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. *In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever, Apoc. x. 7. xi. 15.* There is already so much of the Prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence: but then the signal revolutions predicted by all the holy Prophets, will at once
1 both

both turn mens eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled.

Amongst the Interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done any thing which may be useful to following writers, I have my design.

C H A P. II.

Of the relation which the Apocalypse of John hath to the Book of the Law of Moses, and to the worship of God in the Temple.

THE *Apocalypse* of *John* is written in the same style and language with the Prophecies of *Daniel*, and hath the same relation to them which they have to one another, so that all of them together make but one complete Prophecy; and in like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof.

The Prophecy is distinguish'd into seven successive parts, by the opening of the seven seals of the book which *Daniel* was commanded to seal up: and hence it is called the *Apocalypse* or *Revelation* of *Jesus Christ*. The time of the seventh seal is sub-divided into eight successive parts by the silence in heaven for half an hour, and the sounding of seven trumpets successively: and the seventh trumpet sounds to the battle of the great day of God Almighty, whereby *the kingdoms of this world become the kingdoms of the*

the Lord and of his Christ, and those are destroyed that destroyed the earth.

The Interpretation begins with the words, *And the temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament*: and it continues to the end of the Prophecy. The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month: for the feasts of the *Jews* were typical of things to come. The Passover related to the first coming of *Christ*, and the feasts of the seventh month to his second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.

On the first day of that month, in the morning, the High-Priest dressed the lamps: and in allusion hereunto, this Prophecy begins with a vision of one like *the Son of man* in the High-Priest's habit, appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand: and this dressing was perform'd by the sending seven Epistles to the Angels or Bishops of the seven Churches of *Asia*, which in the primitive times illuminated the Temple or Church Catholick. These Epistles contain ad-

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monitions

monitions against the approaching Apostacy, and therefore relate to the times when the Apostacy began to work strongly, and before it prevailed. It began to work in the Apostles days, and was to continue working *till the man of sin should be revealed*. It began to work in the disciples of *Simon, Menander, Carpocrates, Cerinthus*, and such sorts of men as had imbibed the metaphysical philosophy of the *Gentiles* and *Cabalistical Jews*, and were thence called *Gnosticks*. *John* calls them *Antichrists*, saying that in his days there were many *Antichrists*. But these being condemned by the Apostles, and their immediate disciples, put the Churches in no danger during the opening of the first four seals. The visions at the opening of these seals relate only to the civil affairs of the heathen *Roman Empire*. So long the Apostolic traditions prevailed, and preserved the Church in its purity: and therefore the affairs of the Church do not begin to be considered in this Prophecy before the opening of the fifth seal. She began then to decline, and to want admonitions; and therefore is admonished by these Epistles, till the Apostacy prevailed and took place, which was at the opening of the seventh seal. The admonitions therefore in these seven Epistles relate to the state of the Church in the times of the fifth and sixth seals. At the opening of the fifth seal, the

the Church is purged from hypocrites by a great persecution. At the opening of the sixth, that which letted is taken out of the way, namely the heathen *Roman* Empire. At the opening of the seventh, the man of sin is revealed. And to these times the seven Epistles relate.

The seven Angels, to whom these Epistles were written, answer to the seven *Amarc-holim*, who were Priests and chief Officers of the Temple, and had jointly the keys of the gates of the Temple, with those of the Treasuries, and the direction, appointment and oversight of all things in the Temple.

After the lamps were dressed, *John* saw the door of the Temple opened; and by the voice as it were of a trumpet, was called up to the eastern gate of the great court, to see the visions: and behold a throne was set, viz. the mercy-seat upon the Ark of the Testament, which the Jews respected as the throne of God between the Cherubims, *Exod.* xxv. 2. *Psal.* xcix. 1. And he that sat on it was to look upon like Jasper and Sardine stone, that is, of an olive colour, the people of *Judea* being of that colour. And, the Sun being then in the East, a rainbow was about the throne, the emblem of glory. And round about the throne were four and twenty seats; answering to the chambers of the four and twenty Princes of the Priests, twelve on the

south side, and twelve on the north side of the Priests Court. *And upon the seats were four and twenty Elders sitting, clothed in white rayment, with crowns on their heads; representing the Princes of the four and twenty courses of the Priests clothed in linen. And out of the throne proceeded lightnings and thunderings, and voices, viz. the flashes of the fire upon the Altar at the morning-sacrifice, and the thundering voices of those that sounded the trumpets, and sung at the Eastern gate of the Priests Court; for these being between John and the throne appeared to him as proceeding from the throne. And there were seven lamps of fire burning, in the Temple, before the throne, which are the seven spirits of God, or Angels of the seven Churches, represented in the beginning of this Prophecy by seven stars. And before the throne was a sea of glass clear as chrystal; the brazen sea between the porch of the Temple and the Altar, filled with clear water. And in the midst of the throne, and round about the throne, were four Beasts full of eyes before and behind: that is, one Beast before the throne and one behind it, appearing to John as in the midst of the throne, and one on either side in the circle about it, to represent by the multitude of their eyes the people standing in the four sides of the peoples court. And the first Beast was like a lion,*
1.
and

and the second was like a calf, and the third had the face of a man, and the fourth was like a flying eagle. The people of *Israel* in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of *Judah*, on the west were three tribes under the standard of *Ephraim*, on the south were three tribes under the standard of *Reuben*, and on the north were three tribes under the standard of *Dan*, *Numb. ii.* And the standard of *Judah* was a Lion, that of *Ephraim* an Ox, that of *Reuben* a Man, and that of *Dan* an Eagle, as the *Jews* affirm. Whence were framed the hieroglyphicks of *Cherubims* and *Seraphims*, to represent the people of *Israel*. A *Cherubim* had one body with four faces, the faces of a Lion, an Ox, a Man and an Eagle, looking to the four winds of heaven, without turning about, as in *Ezekiel's* vision, chap. i. And four *Seraphims* had the same four faces with four bodies, one face to every body. The four Beasts are therefore four *Seraphims* standing in the four sides of the peoples court; the first in the eastern side with the head of a Lion, the second in the western side with the head of an Ox, the third in the southern side with the head of a Man, the fourth in the northern side with the head of an Eagle: and all four signify together the twelve tribes of *Israel*, out of whom

Isa. vi.

the hundred forty and four thousand were sealed, *Apoc. vii. 4.* And the four Beasts had each of them six wings, two to a tribe, in all twenty and four wings, answering to the twenty and four stations of the people. And they were full of eyes within, or under their wings. And they rest not day and night, or at the morning and evening-sacrifices, saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come. These animals are therefore the Seraphims, which appeared to *Isaiah* in a vision like this of the *Apocalypse*. For there also the Lord sat upon a throne in the temple; and the Seraphims each with six wings cried, *Holy, holy, holy Lord God of hosts.* And when those animals give glory and honour and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four and twenty Elders go into the Temple, and there fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* At the morning and evening-sacrifices, so soon as the sacrifice was laid upon the Altar, and the drink-offering began to be poured out, the trumpets sounded, and the *Levites* sang by course three times;

times; and every time when the trumpets sounded, the people fell down and worshiped. Three times therefore did the people worship; to express which number, the Beasts cry *Holy, holy, holy*: and the song being ended, the people prayed standing, till the solemnity was finished. In the mean time the Priests went into the Temple, and there fell down before him that sat upon the throne, and worshiped.

And John saw, in the right hand of him that sat upon the throne, a book written within and on the backside, sealed with seven seals, viz. the book which Daniel was commanded to seal up, and which is here represented by the prophetic book of the Law laid up on the right side of the Ark, as it were in the right hand of him that sat on the throne: for the festivals and ceremonies of the Law prescribed to the people in this book, adumbrated those things which were predicted in the book of Daniel; and the writing within and on the backside of this book, relates to the synchronal Prophecies. And none Apoc. v. *was found worthy to open the book but the Lamb of God. And lo, in the midst of the throne and of the four Beasts, and in the midst of the Elders, that is, at the foot of the Altar, stood a lamb as it had been slain, the morning-sacrifice; having seven horns, which are the seven Churches, and seven eyes, which are the seven spirits of*
God

God sent forth into all the earth. And he came, and took the book out of the right hand of him that sat upon the throne: And when he had taken the book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, Kings and Priests, and we shall reign on the earth. The Beasts and Elders therefore represent the primitive Christians of all nations; and the worship of these Christians in their Churches is here represented under the form of worshiping God and the Lamb in the Temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. And I heard, saith John, the voice of many Angels round about the throne, and the Beasts and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power,

power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshiped him that liveth for ever and ever. This was the worship of the primitive Christians.

It was the custom for the High-Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the *Sanhedrim* to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him, and put him in mind of reading and studying it himself. This his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals. We are to conceive that those seven

seven days begin in the evening before each day; for the *Jews* began their day in the evening, and that the solemnity of the fast begins in the morning of the seventh day.

The seventh seal was therefore opened on the day of expiation, and then *there was silence in heaven for half an hour. And an Angel, the High-Priest, stood at the Altar, having a golden Censer; and there was given him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne.* The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High-Priest to take fire from the great Altar in a golden Censer: and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High-Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. *And the smoke of the incense, with the prayers of the Saints, ascended up before God out of the Angel's hand.* On other days there was a certain measure of incense for the golden Altar: on this day there
was

was a greater quantity for both the Altar and the most holy Place, and therefore it is called *much incense*. After this *the Angel took the Censer, and filled it with fire from the great Altar, and cast it into the earth*; that is, by the hands of the Priests who belong to his mystical body, he cast it to the earth without the Temple, for burning the Goat which was the Lord's lot. *And at this and other concomitant sacrifices, until the evening-sacrifice was ended, there were voices, and thundrings, and lightnings, and an earthquake*; that is, the voice of the High-Priest reading the Law to the people, and other voices and thundrings from the trumpets and temple-musick at the sacrifices, and lightnings from the fire of the Altar.

The solemnity of the day of expiation being finished, the seven Angels sound their trumpets at the great sacrifices of the seven days of the feast of tabernacles; and at the same sacrifices, the seven thunders utter their voices, which are the musick of the Temple, and singing of the *Levites*, intermixed with the soundings of the trumpets: and the seven Angels pour out their vials of wrath, which are the drink-offerings of those sacrifices.

When six of the seals were opened, *John said: And after these things*, that is, after the visions of the sixth seal, *I saw four Angels standing on*
M m the

Apoc. vii.

the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Buxtorf in
Synagoga
Judaica,
c. 18, 21.

This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of *Israel* are sealed up in the books of life and death. For the Jews in their *Talmud* tell us, that in the beginning of every new year, or first day of the month *Tisri*, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of
life;

life ; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, *God the creator seal you to a good year.* For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High-Priest yearly, on the day of expiation, lays the two lots inscribed, *For God* and *For Azazel* ; God's lot signifying the people who are sealed with the name of God in their foreheads ; and the lot *Azazel*, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.

The servants of God being therefore sealed in the day of expiation, we may conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal ; and that when the Lamb had opened six of the seals and seen the visions relating to the inside of the sixth, he looked on the backside of the seventh leaf, and then saw *the four Angels holding the four winds of heaven, and another Angel ascending from the East with the seal of God.* Conceive also, that the Angels which held the four winds were the first four of the seven Angels, who upon

opening the seventh seal were seen standing before God; and that upon their holding the winds, *there was silence in heaven for half an hour*; and that while the servants of God were sealing, the Angel with the golden Censer offered their prayers with incense upon the golden Altar, and read the Law: and that so soon as they were sealed, the winds hurt the earth at the sounding of the first trumpet, and the sea at the sounding of the second; these winds signifying the wars, to which the first four trumpets sounded. For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven; so the wars of the first four trumpets are distinguished from those of the three last, by representing these by *four winds*, and the others by *three great woes*.

Ezek. ix.

In one of *Ezekiel's* visions, when the *Babylonian* captivity was at hand, *six men* appeared with slaughter-weapons; and a seventh, who appeared among them clothed in white linen and a writer's ink-horn by his side, is commanded to go thro' the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations done in the midst thereof: and then the six men, like the Angels of the first six trumpets, are commanded to

to slay those men who are not marked. Conceive therefore that the hundred forty and four thousand are sealed, to preserve them from the plagues of the first six trumpets; and that at length by the preaching of the everlasting gospel, they grow into *a great multitude, which no man could number, of all nations, and kindreds, and people and tongues*: and at the sounding of the seventh trumpet come out of the great tribulation *with Palms in their hands: the kingdoms of this world, by the war to which that trumpet sounds, becoming the kingdoms of God and his Christ.* For the solemnity of the great *Hosannah* was kept by the *Jews* upon the seventh or last day of the feast of tabernacles; the *Jews* upon that day carrying Palms in their hands, and crying *Hosannah*.

After six of the Angels, answering to the six men with slaughter-weapons, had sounded their trumpets, the Lamb in the form of a mighty *Angel came down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire, the shape in which Christ appeared in the beginning of this Prophecy; and he had in his hand a little book open, the book which he had newly opened; for he received but one book from him that sitteth upon the throne, and he alone was worthy to open and look on this book. And he set his right foot upon the*
sea

sea and his left foot on the earth, and cried with a loud voice, as when a lion roareth. It was the custom for the High-Priest on the day of expiation, to stand in an elevated place in the peoples court, at the Eastern gate of the Priests court, and read the Law to the people, while the Heifer and the Goat which was the Lord's lot, were burning without the Temple. We may therefore suppose him standing in such a manner, that his right foot might appear to *John* as it were standing on the sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice, in reading the Law on the day of expiation. *And when he had cried, seven thunders uttered their voices.* Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the *Levites*, who sang with thundering voices, and played with musical instruments at the great sacrifices, on the seven days of the feast of Tabernacles: at which times the trumpets also sounded. For the trumpets sounded, and the *Levites* sang alternately, three times at every sacrifice. The Prophecy therefore of the seven thunders is nothing else than a repetition of the Prophecy of the seven trumpets in another form. *And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that*

that after the seven thunders there should be time no longer ; but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets. The voices of the thunders therefore last to the end of this world, and so do those of the trumpets.

And the voice which I heard from heaven, saith John, spake unto me again and said, Go and take the little book, &c. And I took the little book out of the Angel's hand, and ate it up ; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. This is an introduction to a new Prophecy, to a repetition of the Prophecy of the whole book ; and alludes to *Ezekiel's* eating a roll or book spread open before him, and written within and without, full of lamentations and mourning and woe, but sweet in his mouth. Eating and drinking signify acquiring and possessing ; and eating the book is becoming inspired with the Prophecy contained in it. It implies being inspired in a vigorous and extraordinary manner with the Prophecy of the whole book, and therefore signifies a lively repetition of the whole Prophecy by way of interpretation, and begins not till the first Prophecy, that of the seals

seals and trumpets, is ended. It was sweet in *John's* mouth, and therefore begins not with the bitter Prophecy of the *Babylonian* captivity, and the *Gentiles* being in the outward court of the Temple, and treading the holy city under foot; and the prophesying of the *two Witnesses* in sackcloth, and their smiting the earth with all plagues, and being killed by the Beast: but so soon as the Prophecy of the trumpets is ended, it begins with the sweet Prophecy of the glorious *Woman in heaven*, and the victory of *Michael* over the Dragon; and after that, it is bitter in *John's* belly, by a large description of the times of the great Apostacy.

And the Angel stood, upon the earth and sea, saying, Rise and measure the Temple of God and the Altar, and them that worship therein, that is, their courts with the buildings thereon, viz. the square court of the Temple called the separate place, and the square court of the Altar called the Priests court, and the court of them that worship in the Temple called the new court: but the great court which is without the Temple, leave out, and measure it not, for it is given to the Gentiles, and the holy city shall they tread under foot forty and two months. This measuring hath reference to *Ezekiel's* measuring the Temple of *Solomon*: there the whole Temple, including the outward court,

was measured, to signify that it should be rebuilt in the latter days. Here the courts of the Temple and Altar, and they who worship therein, are only measured, to signify the building of a second Temple, for those that are sealed out of all the twelve tribes of *Israel*, and worship in the inward court of sincerity and truth: but *John* is commanded to leave out the outward court, or outward form of religion and Church-government, because it is given to the *Babylonian Gentiles*. For the glorious woman in heaven, the remnant of whose seed kept the commandments of God, and had the testimony of *Jesus*, continued the same woman in outward form after her flight into the wilderness, whereby she quitted her former sincerity and piety, and became the great Whore. She lost her chastity, but kept her outward form and shape. And while the *Gentiles* tread the holy city underfoot, and worship in the outward court, the two witnesses, represented perhaps by the two feet of the Angel standing on the sea and earth, prophesied against them, and *had power, like Elijah and Moses, to consume their enemies with fire proceeding out of their mouth, and to shut heaven that it rain not in the days of their Prophecy, and to turn the waters into blood, and to smite the earth with all plagues as often as they will, that is, with the plagues of*

the trumpets and vials of wrath; and at length they are slain, rise again from the dead, and ascend up to heaven in a cloud; and then the seventh trumpet sounds to the day of judgment.

The Prophecy being finished, *John* is inspired anew by the eaten book, and begins the Interpretation thereof with these words, *And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of the Testament.* By the Ark, we may know that this was the first Temple; for the second Temple had no Ark. *And there were lightnings, and voices, and thundrings, and an earthquake, and great hail.* These answer to the wars in the *Roman* Empire, during the reign of the four horsemen, who appeared upon opening the first four seals. *And there appeared a great wonder in heaven, a woman clothed with the Sun.* In the Prophecy, the affairs of the Church begin to be considered at the opening of the fifth seal; and in the Interpretation, they begin at the same time with the vision of the Church in the form of a woman in heaven: there she is persecuted, and here she is pained in travail. The Interpretation proceeds down first to the sealing of the servants of God, and marking the rest with the mark of the Beast; and then to the day of judgment, represented by a harvest and vintage. Then it returns back to the times of opening the
seventh

seventh seal, and interprets the Prophecy of the seven trumpets by the pouring out of seven vials of wrath. The Angels who pour them out, come out of the *Temple of the Tabernacle*; that is, out of the second Temple, for the Tabernacle had no outward court. Then it returns back again to the times of measuring the Temple and Altar, and of the *Gentiles* worshipping in the outward court, and of the Beast killing the witnesses in the streets of the great city; and interprets these things by the vision of a *woman sitting on the Beast, drunken with the blood of the Saints*; and proceeds in the Interpretation downwards to the fall of the great city and the day of judgment.

The whole Prophecy of the book, represented by the book of the Law, is therefore repeated, and interpreted in the visions which follow those of sounding the seventh trumpet, and begin with that of the Temple of God opened in heaven. Only the things, which the seven thunders uttered, were not written down, and therefore not interpreted.

C H A P. III.

Of the relation which the Prophecy of John hath to those of Daniel; and of the Subject of the Prophecy.

THE whole scene of sacred Prophecy is composed of three principal parts: the regions beyond *Euphrates*, represented by the two first Beasts of *Daniel*; the Empire of the *Greeks* on this side of *Euphrates*, represented by the Leopard and by the He-Goat; and the Empire of the *Latins* on this side of *Greece*, represented by the Beast with ten horns. And to these three parts, the phrases of the *third part of the earth, sea, rivers, trees, ships, stars, sun, and moon*, relate. I place the body of the fourth Beast on this side of *Greece*, because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet.

By the *earth*, the *Jews* understood the great continent of all *Asia* and *Africa*, to which they had access by land: and by the *Isles of the sea*, they

they understood the places to which they sailed by sea, particularly all *Europe*: and hence in this Prophecy, the *earth* and *sea* are put for the nations of the *Greek* and *Latin* Empires.

The third and fourth Beasts of *Daniel* are the same with the Dragon and ten-horned Beast of *John*, but with this difference: *John* puts the Dragon for the whole *Roman* Empire while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire became divided: and then he puts the Dragon for the Empire of the *Greeks*, and the Beast for the Empire of the *Latins*. Hence it is that the Dragon and Beast have common heads and common horns: but the Dragon hath crowns only upon his heads, and the Beast only upon his horns; because the Beast and his horns reigned not before they were divided from the Dragon: and when the Dragon gave the Beast his throne, the ten horns received power as Kings, the same hour with the Beast. The heads are seven successive Kings. Four of them were the four horsemen which appeared at the opening of the first four seals. In the latter end of the sixth head, or seal, considered as present in the visions, it is said, *five of the seven Kings are fallen, and one is, and another is not yet come; and the Beast that was and is not, being wounded to death.*

death with a sword, *he is the eighth, and of the seven*: he was therefore a collateral part of the seventh. The horns are the same with those of *Daniel's* fourth Beast, described above.

The four horsemen which appear at the opening of the first four seals, have been well explained by Mr. *Mede*; excepting that I had rather continue the third to the end of the reign of the three *Gordians* and *Philip the Arabian*, those being Kings from the *South*, and begin the fourth with the reign of *Decius*, and continue it till the reign of *Dioclesian*. For the fourth horseman *sat upon a pale horse, and his name was Death*; and *hell followed with him*; and *power was given them to kill unto the fourth part of the earth, with the sword, and with famine, and with the plague, and with the Beasts of the earth*, or armies of invaders and rebels: and as such were the times during all this interval. Hitherto the *Roman* Empire continued in an undivided monarchical form, except rebellions; and such it is represented by the four horsemen. But *Dioclesian* divided it between himself and *Maximianus*, A. C. 285; and it continued in that divided state, till the victory of *Constantine* the great over *Licinius*, A. C. 323, which put an end to the heathen persecutions set on foot by *Dioclesian* and *Maximianus*, and described at the opening of the fifth seal. But
this

this division of the Empire was imperfect, the whole being still under one and the same Senate. The same victory of *Constantine* over *Licinius* a heathen persecutor, began the fall of the heathen Empire, described at the opening of the sixth seal: and the visions of this seal continue till after the reign of *Julian* the Apostate, he being a heathen Emperor, and reigning over the whole *Roman* Empire.

The affairs of the Church begin to be considered at the opening of the fifth seal, as was said above. Then she is represented by a woman in the Temple of heaven, clothed with the sun of righteousness, and the moon of Jewish ceremonies under her feet, and upon her head a crown of twelve stars relating to the twelve Apostles and to the twelve tribes of *Israel*. When she fled from the Temple into the wilderness, she left in the Temple a remnant of her seed, who kept the commandments of God, and had the testimony of *Jesus Christ*; and therefore before her flight she represented the true primitive Church of God, tho afterwards she degenerated like *Abolab* and *Abolibah*. In *Dioclesian's* persecution she cried, travelling in birth, and pained to be delivered. And in the end of that persecution, by the victory of *Constantine* over *Maxentius* A. C. 312, she brought forth a man-child, such a child as was to rule all nations with a rod

rod of iron, a Christian Empire. And her child, by the victory of Constantine over Licinius, A. C. 323, was caught up unto God and to his throne. And the woman, by the division of the Roman Empire into the Greek and Latin Empires, fled from the first Temple into the wilderness, or spiritually barren Empire of the Latins, where she is found afterwards sitting upon the Beast and upon the seven mountains; and is called the great city which reigneth over the Kings of the earth, that is, over the ten Kings who give their kingdom to her Beast.

But before her flight there was war in heaven between Michael and the Dragon, the Christian and the heathen religions; and the Dragon, that old serpent, called the Devil and Satan, who deceiveth the whole world, was cast out to the earth, and his Angels were cast out with him. And John heard a voice in heaven, saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe be to the inhabitants of the earth and sea, or people of the Greek and Latin Empires, for the devil is come down amongst you, having

having great wrath, because he knoweth that he hath but a short time.

And when the Dragon saw that he was cast down from the Roman throne, and the man-child caught up thither, he persecuted the woman which brought forth the man-child; and to her, by the division of the Roman Empire between the cities of Rome and Constantinople A. C. 330, were given two wings of a great eagle, the symbol of the Roman Empire, that she might flee from the first Temple into the wilderness of Arabia, to her place at Babylon mystically so called. And the serpent, by the division of the same Empire between the sons of Constantine the great, A. C. 337, cast out of his mouth water as a flood, the Western Empire, after the woman; that he might cause her to be carried away by the flood. And the earth, or Greek Empire, helped the woman, and the earth opened her mouth, and swallowed up the flood, by the victory of Constantius over Magnentius, A. C. 353, and thus the Beast was wounded to death with a sword. And the Dragon was wroth with the woman, in the reign of Julian the Apostate A. C. 361, and, by a new division of the Empire between Valentinian and Valens, A. C. 364, went from her into the Eastern Empire to make war with the remnant of her seed, which she left behind her when she fled: and thus the Beast revived.

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By the next division of the Empire, which was between *Gratian* and *Theodosius* A. C. 379, the *Beast* with ten horns rose out of the sea, and the *Beast* with two horns out of the earth: and by the last division thereof, which was between the sons of *Theodosius*, A. C. 395, the *Dragon* gave the *Beast* his power and throne, and great authority. And the ten horns received power as Kings, the same hour with the *Beast*.

At length the woman arrived at her place of temporal as well as spiritual dominion upon the back of the *Beast*, where she is nourished a time, and times, and half a time, from the face of the serpent; not in his kingdom, but at a distance from him. She is nourished by the merchants of the earth, three times or years and an half, or 42 months, or 1260 days: and in these Prophecies days are put for years. During all this time the *Beast* acted, and she sat upon him, that is, reigned over him, and over the ten Kings who gave their power and strength, that is, their kingdom to the *Beast*; and she was drunken with the blood of the Saints. By all these circumstances she is the eleventh horn of *Daniel's* fourth *Beast*, who reigned with a look more stout than his fellows, and was of a different kind from the rest, and had eyes and a mouth like the woman; and made war with the saints, and prevailed against them, and wore them out, and thought to change times and laws,
and

and had them *given into his hand, until a time, and times, and half a time.* These characters of the woman, and little horn of the Beast, agree perfectly: in respect of her temporal dominion, she was a horn of the Beast; in respect of her spiritual dominion, she rode upon him in the form of a woman, and was his Church, and committed fornication with the ten Kings.

The second Beast, which *rose up out of the earth*, was the Church of the Greek Empire: for it *had two horns like those of the Lamb*, and therefore was a Church; and it *spake as the Dragon*, and therefore was of his religion; and it *came up out of the earth*, and by consequence in his kingdom. It is called also *the false Prophet* who wrought miracles before the first Beast, by which he deceived them that received his mark, and worshiped his image. When the Dragon went from the woman to make war with the remnant of her seed, this Beast arising out of the earth assisted in that war, and *caused the earth and them which dwell therein to worship* the authority of *the first Beast, whose mortal wound was healed*, and to *make an Image to him*, that is, to assemble a body of men like him in point of religion. He had also *power to give life and authority to the Image*, so that it could *both speak*, and by dictating cause that all religious bodies of men, *who would not wor-*
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ship the authority of the Image, should be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name; all the rest being excommunicated by the Beast with two horns. His mark is † † †, and his name ΛΑΤΕΙΝΟΣ, and the number of his name 666.

Thus the Beast, after he was wounded to death with a sword and revived, was deified, as the heathens used to deify their Kings after death, and had an Image erected to him; and his worshipers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worship him and his Image, the first Temple, illuminated by the lamps of the seven Churches, is demolished, and a new Temple built for them who will not worship him; and the outward court of this new Temple, or outward form of a Church, is given to the *Gentiles*, who worship the Beast and his Image: while they who will not worship him, are sealed with the name of God in their foreheads, and retire into the inward court of this new Temple. These are the 144000 sealed out of all the twelve tribes of *Israel*, and called the *two Witnesses*, as being derived from the two wings of the

the woman while she was flying into the wilderness, and represented by two of the seven candlesticks. These appear to *John* in the inward court of the second Temple, standing on mount *Sion* with the Lamb, and as it were on the sea of glass. These are *the Saints of the most High*, and *the host of heaven*, and *the holy people* spoken of by *Daniel*, as worn out and trampled under foot, and destroyed in the latter times by the little horns of his fourth Beast and He-Goat.

While the *Gentiles* tread the holy city under foot, God gives power to his two *Witnesses*, and they prophesy a thousand two hundred and threescore days clothed in sackcloth. They are called *the two Olive-trees*, with relation to the two Olive-trees, which in *Zechary's* vision, chap. iv. stand on either side of the golden candlestick to supply the lamps with oil: and Olive-trees, according to the Apostle *Paul*, represent Churches, *Rom. xi.* They supply the lamps with oil, by maintaining teachers. They are also called *the two candlesticks*; which in this Prophecy signify Churches, the seven Churches of *Asia* being represented by seven candlesticks. Five of these Churches were found faulty, and threatned if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in *Smyrna* and *Philadelphia*. They were in a

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state

state of tribulation and persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The *two Witnesses* are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple.

The affairs of the Church are not considered during the opening of the first four seals. They begin to be consider'd at the opening of the fifth seal, as was said above; and are further considered at the opening of the sixth seal; and the seventh seal contains the times of the great Apostacy. And therefore I refer the Epistles to the seven Churches unto the times of the fifth and sixth seals: for they relate to the Church when she began to decline, and contain admonitions against the great Apostacy then approaching.

When *Eusebius* had brought down his *Ecclesiastical History* to the reign of *Dioclesian*, he thus describes the state of the Church: *Qualem*
quantum

quantamque gloriam simul ac libertatem doctrina
veræ erga supremum Deum pietatis à Christo
primum hominibus annunciata, apud omnes Græ-
cos pariter & barbaros ante persecutionem
nostrâ memoriâ excitatam, consecuta sit, nos certè
pro merito explicare non possumus. Argumento
esse possit Imperatorum benignitas erga nostros;
quibus regendas etiam provincias committebant,
omni sacrificandi metu eos liberantes ob singula-
rem, qua in religionem nostram affecti erant,
benevolentiam. And a little after: Jam vero
quis innumerabilem hominum quotidie ad fidem
Christi confugientium turbam, quis numerum
ecclesiarum in singulis urbibus, quis illustres
populorum concursus in ædibus sacris, cumulatè
possit describere? Quo factum est, ut priscis ædi-
ficiis jam non contenti, in singulis urbibus spati-
osas ab ipsis fundamentis exstruerent ecclesias.
Atque hæc progressu temporis incrementa, &
quotidie in majus & melius proficiscentia, nec
livor ullus atterere, nec malignitas dæmonis
fascinare, nec hominum insidiæ prohibere unquam
potuerunt, quamdiu omnipotentis Dei dextra
populum suum, utpote tali dignum præsidio, texit
atque custodit. Sed cum ex nimia libertate in
negligentiam ac desidiam prolapsi essemus; cum
alter alteri invidere atque obtrectare cæpisset;
cum inter nos quasi bella intestina gereremus,
verbis, tanquam armis quibusdam hastisque, nos
mutuò

*mutuò vulnerantes; cum Antistites adversus Antistites, populi in populos collisi, jurgia ac tumultus agitarent; denique cum fraus & simulatio ad summum malitiæ culmen adolevisset: tum divina ultio, levi brachio ut solet, integro adhuc ecclesiæ statu, & fidelium turbis liberè convenientibus, sensim ac moderatè in nos cæpit animadvertere; orsâ primùm persecutione ab iis qui militabant. Cum verò sensu omni destituti de placando Dei numine ne cogitaremus quidem; quin potius instar impiorum quorundam res humanas nullâ providentiâ gubernari rati, alia quotidie crimina aliis adjiceremus: cum Pastores nostri spretâ religionis regulâ, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, æmulationem, odia, ac mutuas inimicitias amplificare studentes; principatum quasi tyrannidem quandam contentissimè sibi vindicantes: tunc demùm juxta dictum Hieremiæ, obscuravit Dominus in ira sua filiam Sion, & dejecit de cælo gloriam Israel,—per Ecclesiarum scilicet subversionem, &c. This was the state of the Church just before the subversion of the Churches in the beginning of *Dioclesian's* persecution: and to this state of the Church agrees the first of the seven Epistles to the Angel of the seven Churches, that to the Church in *Ephesus*. I have something against thee, saith Christ to the Angel of that Church, because thou hast left thy first*

Apoc. ii.
4, &c.

first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. The Nicolaitans are the Continentes above described, who placed religion in abstinence from marriage, abandoning their wives if they had any. They are here called Nicolaitans, from Nicolas one of the seven deacons of the primitive Church of Jerusalem; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The Continentes afterwards embraced the doctrine of Æons and Ghosts male and female, and were avoided by the Churches till the fourth century; and the Church of Ephesus is here commended for hating their deeds.

The persecution of Dioclesian began in the year of Christ 302, and lasted ten years in the Eastern Empire and two years in the Western. To this state of the Church the second Epistle, to the Church of Smyrna, agrees. I know, Apoc. ii.
9, 10. saith Christ, thy works, and tribulation, and

all

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poverty

poverty, but thou art rich; and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. The tribulation of ten days can agree to no other persecution than that of *Dioclesian*, it being the only persecution which lasted ten years. By the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan, I understand the Idolatry of the *Nicolaitans*, who falsely said they were Christians.

Ver. 14.

Numb. xxv.
1, 2, 18. &
xxxii. 16.

The *Nicolaitans* are complained of also in the third Epistle, as men that held the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to Idols, and to commit spiritual fornication. For Balaam taught the *Moabites* and *Midianites* to tempt and invite Israel by their women to commit fornication, and to feast with them at the sacrifices of their Gods. The Dragon therefore began now to come down among the inhabitants of the earth and sea.

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The *Nicolaitans* are also complained of in the fourth Epistle, under the name of the woman *Jezabel*, who calleth herself a *Prophetess*, to teach and to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols. The woman therefore began now to fly into the wilderness.

The reign of *Constantine* the great from the time of his conquering *Licinius*, was monarchical over the whole *Roman* Empire. Then the Empire became divided between the sons of *Constantine*: and afterwards it was again united under *Constantius*, by his victory over *Magnentius*. To the affairs of the Church in these three successive periods of time, the third, fourth, and fifth Epistles, that is, those to the Angels of the Churches in *Pergamus*, *Thyatira*, and *Sardis*, seem to relate. The next Emperor was *Julian* the Apostate.

In the sixth Epistle, to the Angel of the Church in *Philadelphia*, Christ saith: *Because* Apoc. iii.
10, 12. *in the reign of the heathen Emperor Julian, thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which*

by the woman's flying into the wilderness, and the Dragon's making war with the remnant of her seed, and the killing of all who will not worship the Image of the Beast,

shall come upon all the world, to try them that dwell upon the earth, and to distinguish them by sealing the one with the name of God in their foreheads, and marking the other with the mark of the Beast. Him that overcometh, I will make a pillar in the Temple of my God; and he shall go no more out of it. And I will write upon him the name of my God in his forehead. So the Christians of the Church of Philadelphia, as many of them as overcome, are sealed with the seal of God, and placed in the second Temple, and go no more out. The same is to be understood of the Church in Smyrna, which also kept the word of God's patience, and was without fault. These two Churches, with their posterity, are therefore the two Pillars, and the two Candlesticks, and the two Witnesses in the second Temple.

Apoc. iii.
16, 17.

After the reign of the Emperor *Julian*, and his successor *Jovian* who reigned but five months, the Empire became again divided between *Valentinian* and *Valens*. Then the Church Catholick, in the Epistle to the Angel of the Church of *Laodicea*, is reprehended as *lukewarm*, and threatned to be *spewed out of Christ's mouth*. She said, that she was *rich and increased with goods, and had need of nothing*, being in outward prosperity; and knew not that
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she was inwardly wretched, and miserable, and poor, and blind, and naked. She is therefore *spewed out of Christ's mouth* at the opening of the seventh seal: and this puts an end to the times of the first Temple.

About one half of the *Roman Empire* turned *Christians* in the time of *Constantine the great* and his sons. After *Julian* had opened the Temples, and restored the worship of the heathens, the Emperors *Valentinian* and *Valens* tolerated it all their reign; and therefore the Prophecy of the sixth seal was not fully accomplished before the reign of their successor *Gratian*. It was the custom of the heathen Priests, in the beginning of the reign of every sovereign Emperor, to offer him the dignity and habit of the *Pontifex Maximus*. This dignity all Emperors had hitherto accepted: but *Gratian* rejected it, threw down the idols, interdicted the sacrifices, and took away their revenues with the salaries and authority of the Priests. *Theodosius* the great followed his example; and heathenism afterwards recovered itself no more, but decreased so fast, that *Prudentius*, about ten years after the death of *Theodosius*, called the heathens, *vix pauca ingenia & pars hominum rarissima*. Whence the affairs of the sixth seal ended with the reign of *Valens*, or rather

rather with the beginning of the reign of *Theodosius*, when he, like his predecessor *Gratian*, rejected the dignity of *Pontifex Maximus*. For the *Romans* were very much infested by the invasions of foreign nations in the reign of *Valentinian* and *Valens*: *Hoc tempore*, saith *Ammianus*, *velut per universum orbem Romanum bellicum canentibus buccinis, excitæ gentes sævissimæ limites sibi proximos persultabant: Gallias Rhætiasque simul Alemanni populabantur: Sarmatæ Pannonias & Quadi: Picti, Saxones, & Scoti & Attacotti Britannos ærumnis vexare continuis: Austoriani, Mauricæque aliæ gentes Africam solito acrius incursabant: Thracias diripiebant prædatorii globi Gotthorum: Persarum Rex manus Armeniis injectabat.* And whilst the Emperors were busy in repelling these enemies, the *Hunns* and *Alans* and *Goths* came over the *Danube* in two bodies, overcame and slew *Valens*, and made so great a slaughter of the *Roman* army, that *Ammianus* saith: *Nec ulla Annalibus præter Cannensem ita ad interneccionem res legitur gesta.* These wars were not fully stopt on all sides till the beginning of the reign of *Theodosius*, A. C. 379 & 380: but thenceforward the Empire remained quiet from foreign armies, till his death, A. C. 395. So long the four winds were held:

held: and so long there was silence in heaven. And the seventh seal was opened when this silence began.

Mr. *Mede* hath explained the Prophecy of the first six trumpets not much amiss: but if he had observed, that the Prophecy of pouring out the vials of wrath is synchronal to that of sounding the trumpets, his explanation would have been yet more complete.

The name of *Woes* is given to the wars to which the three last trumpets sound, to distinguish them from the wars of the four first. The sacrifices on the first four days of the feast of Tabernacles, at which the first four trumpets sound, and the first four vials of wrath are poured out, are slaughters in four great wars; and these wars are represented by four winds from the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind, and the fourth a north wind, with respect to the city of *Rome*, the metropolis of the old *Roman* Empire. These four plagues fell upon *the third part of the Earth, Sea, Rivers, Sun, Moon and Stars*; that is, upon the Earth, Sea, Rivers, Sun, Moon and Stars of the third part of the whole scene of these Prophecies of *Daniel* and *John*.

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Apoc. viii.
7, &c.

The plague of the eastern wind at the sounding of the first trumpet, was to fall upon the *Earth*, that is, upon the nations of the *Greek Empire*. Accordingly, after the death of *Theodosius* the great, the *Goths*, *Sarmatians*, *Hunns*, *Isaurians*, and *Austorian Moors* invaded and miserably wasted *Greece*, *Thrace*, *Asia minor*, *Armenia*, *Syria*, *Egypt*, *Lybia*, and *Illyricum*, for ten or twelve years together.

The plague of the western wind at the sounding of the second trumpet, was to fall upon the *Sea*, or *Western Empire*, by means of a great mountain burning with fire cast into it, and turning it to blood. Accordingly in the year 407, that Empire began to be invaded by the *Visigoths*, *Vandals*, *Alans*, *Sueves*, *Burgundians*, *Ostrogoths*, *Heruli*, *Quadi*, *Gepides*; and by these wars it was broken into ten kingdoms, and miserably wasted: and *Rome* itself, the burning mountain, was besieged and taken by the *Ostrogoths*, in the beginning of these miseries.

The plague of the southern wind at the sounding of the third trumpet, was to cause a great star, burning as it were a lamp, to fall from heaven upon the rivers and fountains of waters, the *Western Empire* now divided into many kingdoms, and to turn them to wormwood and blood, and make them bitter. Accordingly *Genferic*, the King of the *Vandals* and *Alans* in *Spain*,

Spain, A. C. 427, enter'd *Africa* with an army of eighty thousand men ; where he invaded the *Moors*, and made war upon the *Romans*, both there and on the sea-coasts of *Europe*, for fifty years together, almost without intermission, taking *Hippo* A. C. 431, and *Carthage* the capital of *Africa* A. C. 439. In A. C. 455, with a numerous fleet and an army of three hundred thousand *Vandals* and *Moors*, he invaded *Italy*, took and plundered *Rome*, *Naples*, *Capua*, and many other cities ; carrying thence their wealth with the flower of the people into *Africa* : and the next year, A. C. 456, he rent all *Africa* from the Empire, totally expelling the *Romans*. Then the *Vandals* invaded and took the Islands of the *Mediterranean*, *Sicily*, *Sardinia*, *Corfica*, *Ebusus*, *Majorca*, *Minorca*, &c. and *Ricimer* besieged the Emperor *Anthemius* in *Rome*, took the city, and gave his foldiers the plunder, A. C. 472. The *Visigoths* about the same time drove the *Romans* out of *Spain* : and now the *Western* Emperor, the great star which fell from heaven, burning as it were a lamp, having by all these wars gradually lost almost all his dominions, was invaded, and conquered in one year by *Odoacer* King of the *Heruli*, A. C. 476. After this the *Moors* revolted A. C. 477, and weakned the *Vandals* by several wars, and took *Mauritania* from them.

them. These wars continued till the *Vandals* were conquered by *Belisarius*, A. C. 534. and by all these wars *Africa* was almost depopulated, according to *Procopius*, who reckons that above five millions of men perished in them. When the *Vandals* first invaded *Africa*, that country was very populous, consisting of about 700 bishopricks, more than were in all *France*, *Spain* and *Italy* together: but by the wars between the *Vandals*, *Romans* and *Moors*, it was depopulated to that degree, that *Procopius* tells us, it was next to a miracle for a traveller to see a man.

Apoc. xvi.
5, 6.

In pouring out the third vial it is said: *Thou art righteous, O Lord,—because thou hast judged thus: for they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy.* How they shed the blood of Saints, may be understood by the following Edict of the Emperor *Honorius*, procured by four Bishops sent to him by a Council of *African* Bishops, who met at *Carthage* 14 June, A. C. 410.

*Impp. Honor. & Theod. AA. Heracliano Com.
Afric.*

*Oraculo penitus remoto, quo ad ritus suos.
hæreticæ superstitionis obrepserant, sciant omnes.
sanctæ*

*sanctæ legis inimici, plectendos se pœna & pro-
scriptionis & sanguinis, si ultra convenire per
publicum, execrandâ sceleris sui temeritate temp-
taverint. Dat. viii. Kal. Sept. Varano V. C.
Cons. A. C. 410.*

Which Edict was five years after fortified by
the following.

*Impp. Honor. & Theod. AA. Heracliano Com.
Afric.*

*Sciant cuncti qui ad ritus suos hæresis super-
stitionibus obrepserant sacrosanctæ legis inimici,
plectendos se pœnâ & proscriptionis & san-
guinis, si ultra convenire per publicum exer-
cendi sceleris sui temeritate temptaverint: ne quâ
vera divinaque reverentia contagione temeretur.
Dat. viii. Kal. Sept. Honorio x. & Theod. vi.
AA. Cons. A. C. 415.*

These Edicts being directed to the governor
of *Africa*, extended only to the *Africans*.
Before these there were many severe ones against
the *Donatists*, but they did not extend to
blood. These two were the first which made
their meetings, and the meetings of all dissenters,
capital: for by *hereticks* in these Edicts are
meant all dissenters, as is manifest by the fol-
lowing against *Euresius* a *Luciferan* Bishop.

Impp. Arcad. & Honor. AA. Aureliano Proc. Africae.

Hæreticorum vocabulo continentur, & latis adversus eos sanctionibus debent succumbere, qui vel levi argumento à judicio Catholicae religionis & tramite detecti fuerint deviare: ideoque experientia tua Euresium hæreticum esse cognoscat. Dat. iii. Non. Sept. Constantinop. Olybrio & Probino Coss. A. C. 395.

The Greek Emperor Zeno adopted Theoderic King of the Ostrogoths to be his son, made him master of the horse and Patricius, and Consul of Constantinople; and recommending to him the Roman people and Senate, gave him the Western Empire, and sent him into Italy against Odoacer King of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer, and reigned over Italy, Sicily, Rhætia, Noricum, Dalmatia, Liburnia, Istria, and part of Suevia, Pannonia and Gallia. Whence Ennodius said, in a Panegyric to Theoderic: *Ad limitem suum Romana regna remeâsse.* Theoderic reigned with great prudence, moderation and felicity; treated the Romans with singular benevolence, governed them by their own laws, and restored their government under their Senate and Consuls, he himself supplying the place

place of Emperor, without assuming the title. *Ita sibi parentibus præfuit, saith Procopius, ut vere Imperatori conveniens decus nullum ipsi abesset: Justitiæ magnus ei cultus, legumque diligens custodia: terras à vicinis barbaris servavit intactas, &c.* Whence I do not reckon the reign of this King, amongst the plagues of the four winds.

The plague of the northern wind, at the sounding of the fourth trumpet, was to cause *the Sun, Moon and Stars*, that is, the King, kingdom and Princes of the *Western Empire*, to be darkned, and to continue some time in darkness. Accordingly *Belisarius*, having conquered the *Vandals*, invaded *Italy* A. C. 535, and made war upon the *Ostrogoths* in *Dalmatia, Liburnia, Venetia, Lombardy, Tuscany*, and other regions northward from *Rome*, twenty years together. In this war many cities were taken and retaken. In retaking *Millain* from the *Romans*, the *Ostrogoths* slew all the males young and old, amounting, as *Procopius* reckons, to three hundred thousand, and sent the women captives to their allies the *Burgundians*. *Rome* itself was taken and retaken several times, and thereby the people were thinned; the old government by a Senate ceased, the nobles were ruined, and all the glory of the city was extinguish'd: and A. C. 552, after a war of seven-

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teen

teen years, the kingdom of the *Ostrogoths* fell; yet the remainder of the *Ostrogoths*, and an army of *Germans* called in to their assistance, continued the war three or four years longer. Then ensued the war of the *Heruli*, who, as *Anastasius* tells us, *perimebant cunctam Italiam*, slew all *Italy*. This was followed by the war of the *Lombards*, the fiercest of all the *Barbarians*, which began A. C. 568, and lasted for thirty eight years together; *factâ tali clade*, saith *Anastasius*, *qualem à sæculo nullus meminit*; ending at last in the Papacy of *Sabinian*, A. C. 605, by a peace then made with the *Lombards*. Three years before this war ended, *Gregory* the great, then Bishop of *Rome*, thus speaks of it: *Qualiter enim & quotidianis gladiis & quantis Longobardorum incursionibus, ecce jam per triginta quinque annorum longitudinem premimur, nullis explere vocibus suggestionis valemus*: and in one of his Sermons to the people, he thus expresses the great consumption of the *Romans* by these wars: *Ex illa plebe innumerabili quanti remanseritis aspicitis, & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novæ res & improvise clades affligunt*. In another Sermon he thus describes the desolations: *Destructæ urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, penè nullus*
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in urbibus habitator remansit. Et tamen ipsæ parvæ generis humani reliquæ adhuc quotidie & sine cessatione feriuntur, & finem non habent flagella cælestis justitiæ. Ipsa autem quæ aliquando mundi Domina esse videbatur, qualis remansit Roma conspiciamus innumeris doloribus multipliciter attrita, desolatione civium, impressione hostium, frequentia ruinarum.—Ecce jam de illa omnes hujus sæculi potentes ablati sunt.—Ecce populi defecerunt.—Ubi enim Senatus? Ubi jam populus? Contabuerunt ossa, consumptæ sunt carnes. Omnis enim sæcularium dignitatum ordo extinctus est, & tamen ipsos nos paucos qui remansimus, adhuc quotidie gladii, adhuc quotidie innumeræ tribulationes premunt.—Vacua jam ardet Roma. Quid autem ista de hominibus dicimus? Cum ruinis crebrescentibus ipsa quoque destrui ædificia videmus. Postquam defecerunt homines etiam parietes cadunt. Jam ecce desolata, ecce contrita, ecce gemitibus oppressa est, &c. All this was spoken by Gregory to the people of Rome, who were witnesses of the truth of it. Thus by the plagues of the four winds, the Empire of the Greeks was shaken, and the Empire of the Latins fell; and Rome remained nothing more than the capital of a poor dukedom, subordinate to Ravenna, the seat of the Exarchs.

The fifth trumpet sounded to the wars, which the *King of the South*, as he is called by *Daniel*,
made

made in the time of the end, in pushing at the King who did according to his will. This plague began with the opening of the bottomless pit, which denotes the letting out of a false religion: the smoke which came out of the pit, signifying the multitude which embraced that religion; and the locusts which came out of the smoke, the armies which came out of that multitude. This pit was opened, to let out smoke and locusts into the regions of the four monarchies, or some of them. The King of these locusts was the Angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the Caliph of the Saracens. Swarms of locusts often arise in *Arabia felix*, and from thence infest the neighbouring nations: and so are a very fit type of the numerous armies of *Arabians* invading the *Romans*. They began to invade them A. C. 634, and to reign at *Damascus* A. C. 637. They built *Bagdad* A. C. 766, and reigned over *Persia*, *Syria*, *Arabia*, *Egypt*, *Africa* and *Spain*. They afterwards lost *Africa* to *Mahades*, A. C. 910; *Media*, *Hircania*, *Chorasan*, and all *Persia*, to the *Dailamites*, between the years 927 and 935; *Mesopotamia* and *Miafarekin* to *Nasiruddaulas*, A. C. 930; *Syria* and *Egypt* to *Achsijd*, A. C. 935. and now being in great distress, the Caliph of *Bagdad*, A. C. 936, surrendered all the rest of his

his temporal power to *Mahomet* the son of *Rajici*, King of *Wafit* in *Chaldea*, and made him Emperor of Emperors. But *Mahomet* within two years lost *Bagdad* to the *Turks*; and thenceforward *Bagdad* was sometimes in the hands of the *Turks*, and sometimes in the hands of the *Saracens*, till *Togrul-beig*, called also *Togra*, *Dogrissa*, *Tangrolipix*, and *Sadoc*, conquered *Chorasan* and *Persia*; and A. C. 1055, added *Bagdad* to his Empire, making it the seat thereof. His successors *Olub-Arflan* and *Melehschah*, conquered the regions upon *Euphrates*; and these conquests, after the death of *Melehschah*, brake into the kingdoms of *Armenia*, *Mesopotamia*, *Syria*, and *Cappadocia*. The whole time that the Caliphs of the *Saracens* reigned with a temporal dominion at *Damascus* and *Bagdad* together, was 300 years, viz. from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to hurt men five months and five months, as if they had lived about five months at *Damascus*, and again about five months at *Bagdad*; in all ten months, or 300 prophetic days, which are years.

The sixth trumpet sounded to the wars, which *Daniel's* King of the *North* made against the King above-mentioned, who did according

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to his will. In these wars the King of the North, according to *Daniel*, conquered the Empire of the *Greeks*, and also *Judea*, *Egypt*, *Lybia*, and *Ethiopia*: and by these conquests the Empire of the *Turks* was set up, as may be known by the extent thereof. These wars commenced A. C. 1258, when the four kingdoms of the *Turks* seated upon *Euphrates*, that of *Armenia major* seated at *Miyapharekin*, *Megarkin* or *Martyropolis*, that of *Mesopotamia* seated at *Mosul*, that of all *Syria* seated at *Aleppo*, and that of *Cappadocia* seated at *Iconium*, were invaded by the *Tartars* under *Hulacu*, and driven into the western parts of *Asia minor*, where they made war upon the *Greeks*, and began to erect the present Empire of the *Turks*. Upon the sounding of the sixth trumpet, *John* heard a voice from the four horns of the golden Altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound at the great river *Euphrates*. And the four Angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men. By the four horns of the golden Altar, is signified the situation of the head cities of the said four kingdoms, *Miyapharekin*, *Mosul*, *Aleppo*, and *Iconium*, which were in a quadrangle. They slew the third part of men, when

Apoc. ix.
13, &c.

when they conquered the *Greek* Empire, and took *Constantinople*, A. C. 1453. and they began to be prepared for this purpose, when *Olub-Arslan* began to conquer the nations upon *Euphrates*, A. C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years. In the first thirty years, *Olub-Arslan* and *Melechschab* conquered the nations upon *Euphrates*, and reigned over the whole. *Melechschab* died A. C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms above-mentioned.

And now was found worthy to open the book till the Lamb of God appeared, the great High-Priest represented by a lamb slain at the foot of the altar in the morning-sacrifice.
And he came, and took the book out of the hand of him that sat upon the throne. For the High-Priest, in the feast of the seventh month, went into the most holy place, and took the book of the law out of the right side of the Ark, to read it to the people: and in order to read it well, he studied it seven days, that is, upon the fourth, fifth, sixth, seventh, eighth, ninth, and tenth days, being assisted by some of the priests to hear him perform. Their seven

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THE last pages of these Observations having been differently drawn up by the Author in another copy of his Work; they are here inserted as they follow in that copy, after the 22d line of the 261st page foregoing.

And none was found worthy to open the book till the Lamb of God appeared; the great High-Priest represented by a lamb slain at the foot of the Altar in the morning-sacrifice. And he came, and took the book out of the hand of him that sat upon the throne. For the High-Priest, in the feast of the seventh month, went into the most holy place, and took the book of the law out of the right side of the Ark, to read it to the people: and in order to read it well, he studied it seven days, that is, upon the fourth, fifth, sixth, seventh, eighth, ninth and tenth days, being attended by some of the priests to hear him perform. These seven

seven days are alluded to, by the Lamb's opening the seven seals successively.

Upon the tenth day of the month, a young bullock was offered for a sin-offering for the High-Priest, and a goat for a sin-offering for the people: and lots were cast upon two goats to determine which of them should be God's lot for the sin-offering; and the other goat was called *Azazel*, the scape-goat. The High-Priest in his linen garments, took a censer full of burning coals of fire from the Altar, his hand being full of sweet incense beaten small; and went into the most holy place within the veil, and put the incense upon the fire, and sprinkled the blood of the bullock with his finger upon the mercy-seat and before the mercy-seat seven times: and then he killed the goat which fell to God's lot, for a sin-offering for the people, and brought his blood within the veil, and sprinkled it also seven times upon the mercy-seat and before the mercy-seat. Then he went out to the Altar, and sprinkled it also seven times with the blood of the bullock, and as often with the blood of the goat. After this *he laid both his hands upon the head of the live goat; and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and sent him away into the wilderness by the hands*

hands of a fit man: and the goat bore upon him all their iniquities into a land not inhabited, Levit. chap. iv. & chap. xvi. While the High-Priest was doing these things in the most holy place and at the Altar, the people continued at their devotion quietly and in silence. Then the High-Priest went into the holy place, put off his linen garments, and put on other garments; then came out, and sent the bullock and the goat of the sin-offering to be burnt without the camp, with fire taken in a censer from the Altar: and as the people returned home from the Temple, they said to one another, God seal you to a good new year.

In allusion to all this, when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And an Angel stood at the Altar having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne. And the smoke of the incense with the prayers of the Saints ascended up before God out of the Angel's hand. And the Angel took the Censer, and filled it with fire of the Altar, and cast it to the earth, suppose without the camp, for sacrificing the goat which fell to God's lot. For the High-Priest being Christ himself, the bullock is omitted. At this
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sacrifice *there were voices and thundrings*, of the musick of the Temple, and *lightnings* of the sacred fire, and an earthquake: and synchronal to these things was the sealing of *the 144000 out of all the twelve tribes of the children of Israel with the seal of God in their foreheads*, while the rest of the twelve tribes received the mark of the Beast, and the Woman fled from the Temple into the wilderness to her place upon this Beast. For this sealing and marking was represented by casting lots upon the two goats, sacrificing God's lot on mount *Sion*, and sending the scape-goat into the wilderness loaden with the sins of the people.

Upon the fifteenth day of the month, and the six following days, there were very great sacrifices. And in allusion to the sounding of trumpets, and singing with thundring voices, and pouring out drink-offerings at those sacrifices, *seven trumpets are sounded, and seven thunders utter their voices, and seven vials of wrath are poured out*. Wherefore the sounding of the *seven trumpets*, the voices of the *seven thunders*, and the pouring out of the *seven vials of wrath*, are synchronal, and relate to one and the same division of the time of the seventh seal following the silence, into seven successive parts. The seven days of this feast

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were called the feast of Tabernacles; and during these seven days the children of *Israel* dwelt in booths, and rejoiced with palm-branches in their hands. To this alludes *the multitude with palms in their hands*, which appeared after the sealing of the 144000, and *came out of the great tribulation* with triumph at the battle of the great day, to which the seventh trumpet sounds. The visions therefore of the 144000, and of the palm-bearing multitude, extend to the sounding of the seventh trumpet, and therefore are synchronal to the times of the seventh seal.

When the 144000 are sealed out of all the twelve tribes of *Israel*, and the rest receive the mark of the Beast, and thereby the first temple is destroyed; *John* is bidden to measure the temple and altar, that is, their courts, and them that worship therein, that is, the 144000 standing on mount *Sion* and on the sea of glass: but the court that is without the temple, that is, the peoples court, to leave out and measure it not, because it is given to the Gentiles, those who receive the mark of the Beast; and the holy city they shall tread under foot forty and two months, that is, all the time that the Beast acts under the woman *Babylon*: and the two witnesses prophesy 1260 days, that is, all the same time, clothed in sackcloth. These have power,
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like *Elijah*, to shut heaven that it rain not, at the sounding of the first trumpet; and, like *Moses*, to turn the waters into blood at the sounding of the second; and to smite the earth with all plagues, those of the trumpets, as often as they will. These prophesy at the building of the second temple, like *Haggai* and *Zechary*. These are the two Olive-trees, or Churches, which supplied the lamps with oil, *Zech. iv.* These are the two candlesticks, or Churches, standing before the God of the earth. Five of the seven Churches of *Asia*, those in prosperity, are found fault with, and exhorted to repent, and threatned to be removed out of their places, or spewed out of Christ's mouth, or punished with the sword of Christ's mouth, except they repent: the other two, the Churches of *Smyrna* and *Philadelphia*, which were under persecution, remain in a state of persecution, to illuminate the second temple. When the primitive Church catholick, represented by the woman in heaven, apostatized, and became divided into two corrupt Churches, represented by the whore of *Babylon* and the two-horned Beast, the 144000 who were sealed out of all the twelve tribes, became the two Witnesses, in opposition to those two false Churches: and the name of two Witnesses once imposed, remains to the true Church

Church of God in all times and places to the end of the Prophecy.

In the interpretation of this Prophecy, *the woman in heaven clothed with the sun*, before she flies into the wilderness, represents the primitive Church catholick, illuminated with the *seven lamps* in the *seven golden candlesticks*, which are the *seven Churches of Asia*. The Dragon signifies the same Empire with *Daniel's* He-goat in the reign of his last horn, that is, the whole *Roman* Empire, until it became divided into the *Greek* and *Latin* Empires; and all the time of that division it signifies the *Greek* Empire alone: and the Beast is *Daniel's* fourth Beast, that is, the Empire of the *Latins*. Before the division of the *Roman* Empire into the *Greek* and *Latin* Empires, the Beast is included in the body of the Dragon; and from the time of that division, the Beast is the *Latin* Empire only. Hence the Dragon and Beast have the same heads and horns; but the heads are crowned upon the Dragon, and the horns upon the Beast. The horns are ten kingdoms, into which the Beast becomes divided presently after his separation from the Dragon, as hath been described above. The heads are seven successive dynasties, or parts, into which the *Roman* Empire becomes divided by the opening of the seven seals. Before the woman fled into

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the wilderness, *she being with child* of a Christian Empire, *cried travelling, viz.* in the ten years persecution of *Dioclesian*, and *pained to be delivered*: and the Dragon, the heathen Roman Empire, stood before her, to devour her child as soon as it was born. And she brought forth a man child, who at length was to rule all nations with a rod of iron. And her child was caught up unto God, and to his throne in the Temple, by the victory of *Constantine the great* over *Maxentius*: and the woman fled from the Temple into the wilderness of *Arabia* to *Babylon*, where she hath a place of riches and honour and dominion, upon the back of the Beast, prepared of God, that they should feed her there 1260 days. And there was war in heaven, between the heathens under *Maximinus* and the new Christian Empire; and the great Dragon was cast out, that old serpent, which deceiveth the whole world, the spirit of heathen idolatry; he was cast out of the throne into the earth. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

And when the Dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child, stirring up a new persecution against her in the reign of
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Licinius. And to the woman, by the building of Constantinople and equalling it to Rome, were given two wings of a great eagle, that she might flee into the wilderness into her place upon the back of her Beast, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent, upon the death of Constantine the great, cast out of his mouth water as a flood, viz. the Western Empire under Constantine junior and Constans, after the woman: that he might cause her to be carried away of the flood. And the earth, the nations of Asia now under Constantinople, helped the woman; and by conquering the Western Empire, now under Magnentius, swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, which in that war were sealed out of all the twelve tribes of Israel, and remained upon mount Sion with the Lamb, being in number 144000, and having their father's name written in their foreheads.

When the earth had swallowed up the flood, and the Dragon was gone to make war with the remnant of the woman's seed, John stood upon the sand of the sea, and saw a Beast
rise

rise out of the sea, having seven heads and ten horns. And the Beast was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion. John here names *Daniel's* four Beasts in order, putting his Beast in the room of *Daniel's* fourth Beast, to shew that they are the same. And the Dragon gave this Beast his power and his seat and great authority, by relinquishing the *Western Empire* to him. And one of his heads, the sixth, was as it were wounded to death, viz. by the sword of the earth, which swallowed up the waters cast out of the mouth of the Dragon; and his deadly wound was healed, by a new division of the Empire between *Valentinian* and *Valens*, An. 364. John saw the Beast rise out of the sea, at the division thereof between *Gratian* and *Theodosius*, An. 379. The Dragon gave the Beast his power, and his seat and great authority, at the death of *Theodosius*, when *Theodosius* gave the *Western Empire* to his son *Honorius*. After which the two Empires were no more united: but the *Western Empire* became presently divided into ten kingdoms, as above; and these kingdoms at length united in religion under the woman, and reign with her forty and two months.

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And I beheld, saith John, another Beast coming up out of the earth. When the woman fled from the Dragon into the kingdom of the Beast, and became his Church, this other Beast rose up out of the earth, to represent the Church of the Dragon. For he had two horns like the Lamb, such as were the bishopricks of Alexandria and Antioch: and he spake as the Dragon in matters of religion: and he causeth the earth, or nations of the Dragon's kingdom, to worship the first Beast, whose deadly wound was healed, that is, to be of his religion. And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; that is, he excommunicateth those who differ from him in point of religion: for in pronouncing their excommunications, they used to swing down a lighted torch from above. And he said to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live; that is, that they should call a Council of men of the religion of this Beast. And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed, viz. mystically, by dissolving their Churches. And he causeth all both small and great,

rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name; that is, the mark $\times$, or the name $\Lambda\text{ATEINOC}$, or the number thereof $\alpha\zeta\varsigma$, 666. All others were excommunicated.

When the seven Angels had poured out the seven vials of wrath, and John had described them all in the present time, he is called up from the time of the seventh vial to the time of the sixth seal, to take a view of the woman and her Beast, who were to reign in the times of the seventh seal. In respect of the latter part of time of the sixth seal, then considered as present, the Angel tells John: The Beast that thou sawest, was and is not, and shall ascend out of the abyss, and go into perdition; that is, he was in the reign of Constans and Magnentius, until Constantius conquered Magnentius, and re-united the Western Empire to the Eastern. He is not during the re-union, and he shall ascend out of the abyss or sea at a following division of the Empire. The Angel tells him further: Here is the mind which hath wisdom: the seven heads are seven mountains, on which the woman sitteth; Rome being built upon seven hills, and thence called the seven-hilled city. Also there are seven Kings:

Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space: and the Beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition. Five are fallen, the times of the five first seals being past; and one is, the time of the sixth seal being considered as present; and another is not yet come, and when he cometh, which will be at the opening of the seventh seal, he must continue a short space: and the Beast that was and is not, even he is the eighth, by means of the division of the *Roman* Empire into two collateral Empires; and is of the seven, being one half of the seventh, and shall go into perdition. The words, *five are fallen, and one is, and the other is not yet come*, are usually referred by interpreters to the time of *John* the Apostle, when the Prophecy was given: but it is to be considered, that in this Prophecy many things are spoken of as present, which were not present when the Prophecy was given, but which would be present with respect to some future time, considered as present in the visions. Thus where it is said upon pouring out the seventh vial of wrath, that *great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath*; this relates not to the time of *John* the

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Apostle, but to the time of pouring out the seventh vial of wrath. So where it is said, *Babylon is fallen, is fallen; and thrust in thy sickle and reap, for the time is come for thee to reap; and the time of the dead is come, that they should be judged; and again, I saw the dead small and great stand before God*: these sayings relate not to the days of John the Apostle, but to the latter times considered as present in the visions. In like manner the words, *five are fallen, and one is, and the other is not yet come, and the Beast that was and is not, he is the eighth*, are not to be referred to the age of John the Apostle, but relate to the time when the Beast was to be wounded to death with a sword, and shew that this wound was to be given him in his sixth head: and without this reference we are not told in what head the Beast was wounded. *And the ten horns which thou sawest, are ten Kings, which have received no kingdom as yet, but receive power as Kings one hour with the Beast. These have one mind, being all of the whore's religion, and shall give their power and strength unto the Beast. These shall make war with the Lamb, at the sounding of the seventh trumpet; and the Lamb shall overcome them: for he is Lord of Lords and King of Kings; and they that are with him are called*
and

Newton, Isaac,

Observations upon the prophecies of Daniel, and the apocalypse of St. John

Bd.: 2

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